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The fatal Conſequences of Bribery *Exemplified in* JUDAS.

A

SERMON

PREACHED AT

St. Mary's in Reading.

On the Occaſion of

ELECTION of MEMBERS of PARLIAMENT.

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MATTH. XXVII. 3, 4.

Then Judas, *which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the Thirty Pieces of Silver to the Chief Prieſts and Elders,*

Saying, I have ſinned, in that I have betray'd the Innocent Blood: And they ſaid, what is that to us? See Thou to that.

FROM theſe Words I ſhall take occaſion to lay before you in the firſt Place, the fatal Effects of Covetouſneſs exemplified in the Traytor *Judas*.

Secondly, To inquire into the Nature of his Repentace, and the Rea-

ſons why it proved ineffectual. For when *Judas ſaw that he was condemned, he repented himſelf, and brought again the thirty Pieces of Silver, ſaying, I have ſinned in that I have betrayed the innocent Blood.*

Thirdly, To conſider the Treatment this Traytor met with from thoſe for whom he had done the Treaſon; *What is that to us? See Thou to that.*

Firſt then I ſhall lay before you the fatal Effects of Covetouſneſs, exemplified in the Traytor *Judas.*

About the coming of the *Meſſiah* the *Jews* were all up in Expectation of a univerſal Monarch, who ſhould tread down their Enemies, and make *Jeruſalem* the *Metropolis* of the World. This Conceit induced the fond Mother of *Zebedee's* Children to petition *Chriſt*, that her two Sons might be his two *chief Miniſters of State*, one on his right Hand, the other on his left in his *Kingdom.* And we find a Contention more than

once,

once, even among the Apoſtles, upon the Article of worldly Greatneſs. No doubt therefore but the Silver-loving *Judas* commenced Chriſtian on no better a Principle than the Proſpect of ſome conſiderable Place under *King Jeſus*, and followed him the longer becauſe he *bore the Bag*: But finding at length that his *Kingdom was not of this World*, and no Money to be got by ſerving ſuch a Lord, he reſolves to make a Penny by ſelling him; and accordingly the mercenary Wretch betrays even the *Son of God for thirty Pieces of Silver*, the paultry Sum of three Pounds fifteen Shillings. Good *Chriſt!* into what Depths of Wickedneſs and Miſery will the love of Money plunge its Votaries? For this *Son of Perdition* was no vulgar Diſciple, nor *one of the Seventy*, but *one of the twelve*; of the College of Apoſtles; One of his *familiar Friends*, *who had eat of his Bread* from the Beginning, and been perpetually fed with the *Man-*

na of his Lips, with the *Word of Life*; One, who had ſeen him through the whole Courſe of his Miniſtry do the Works that never Man did, and heard him ſpeak as never Man ſpake; Yet all the Powers of Miracle and Mercy, the giving Feet to the Lame, Eyes to the Blind, and Life to the Dead; all the Charms of Friendſhip, the Ties of Gratitude, and the Promiſes of Heaven; all theſe Conſiderations, I ſay, weighed nothing with *Iſcariot* againſt *thirty Pieces of Silver.*

But ſomething there is ſo marvelouſly moving, ſuch a Temperament of Goodneſs and Severity in our Lord's Behaviour to *Judas* juſt before his Crucifixion, that I hope it will not be unedifying to inſiſt particularly upon it.

As our Saviour was ſitting with the *Twelve* at the laſt *Paſchal Supper*, he tell them in general, that one of them ſhould betray him; upon which they were *exceeding ſorrowful, and be-*

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gan every one of them to ſay unto him, Lord is it I? Here Chriſt gives another Proof of his Omniſcience, and points more particularly to the Traytor: It is not only *one of the Twelve*, but one of them that ſit by me, and dip in the ſame Diſh with me. Had *Chriſt* named him expreſſly at firſt, it might have irritated to Revenge, rather than invited to Repentance; and the honeſt *eleven*, the warm St. *Peter* eſpecially, might have torn the Apoſtate to Pieces. He makes therefore this gradual Diſcovery, to ſee whether this gracious Treatment, this tender Concealment of his Name, would work any Remorſe of Conſcience, and to give him more Time to reflect on his meditated Villany, and withall add this terrifying Menace to awaken him, if poſſible; *The Son of Man goeth as it is written of him; but woe unto that Man, by whom the Son of Man is betrayed; it had been good for that Man, if he had not been born.* But notwithſtanding

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the kindeſt Uſage, and the ſevereſt Threatnings, notwithſtanding the Proofs our Saviour had juſt given of his being the *Great Searcher of Hearts*; yet the impudent *Judas*, with Heart teeming with the moſt monſtrous Rebellion, and juſt ready to bring forth, accoſts the All-knowing *Jeſus* with the ſame Queſtion as the other innocent Apoſtles did, *Maſter is it I?* The Senſe of which I take to be this, I perceive that I am the moſt ſuſpected Perſon in the Company, and that, upon *Peter's* Nod, you have been muttering ſomething about me with *John*, who lies in your Boſom: Tell me therefore, *Sir*, now openly, *Is it I?* To which impudent Interrogatory our Lord directly anſwers, *Thou haſt ſaid*: That is in expreſs Terms, *Thou art the Traytor.* Upon which, he flings away in a Wrath, and haſtens forthwith to execute the Treaſon of his Heart, and does it, under the barbarous Formality of a Kiſs. Whereupon the All-

meek

meek and merciful *Jesus* reply'd, *Judas, betrayest thou the Son of Man with a Kiss?* Is it thus thou understandest that of the Psalmist, *Kiss the Son lest he be angry?* Is it not enough to be a Traytor, but thou must betray me also under the Colours of Friendship? Observe now, my Brethren, how the *God of this World blindeth the Minds of them that believe not*; How the Devil laid first hold of *Judas* by his Lust after filthy Lucre, and by the Chain leads him on captive from one Wickedness to another, till the *Sop* gave *Satan* entire Possession, and then without Remorse he commits the most execrable Villany the Sun ever shone upon.

So fatal is the Love of Money! It putteth all things under its Feet; it makes Apostles give up their Creed, and ungod their Saviour; it makes the Prophets *prophesie Deceits*, and prophane the Pulpit with Flattery: It makes the Hypocrite as hardy as *Judas*, and to eat and drink Damnation

tion at the Lord's Table for a *Place*: It makes Way into the Heart of Judges, and wreſts the Scales from the Hands of Juſtice, and waſheth the *Ethiopian* white: It has ſlain its *thouſands and ten thouſands*, and plung'd ten Times that Number into the Sea of Deſtruction: This is the *Great Diana* that raiſed ſuch an Uproar againſt St. *Paul* amongſt the *Craftsmen*, and *Dealers in Silver* at *Epheſus*; and what *Demetrius* then ſaid, is much truer now, It is the *Goddeſs, whom all* Aſia, *and the World worſhippeth*: In a Word, the *Spirit* of Covetouſneſs is the hardeſt Devil to be Diſpoſſeſs'd; the Man under the Dominion of this *unclean Spirit* is like the *Dæmoniac* among the Tombs, *whom no Fetters or Chains could bind*; Promiſes, Oaths, Gratitude, Juſtice, and every Obligation civil or ſacred, he breaks with as much Eaſe, as *Samſon* ſnapt the *ſeven green Withes* aſunder, and barters away his Soul, his Liberty, his Countrey, and his God,

for

for the *Mammon of Unrighteouſneſs*. So true is that of the Son of *Syrach*, *There is not a more wicked Thing than a Covetous Man; for ſuch a one ſetteth his own Soul to ſale*: And again, *Chap.* xxxi. *ver.* 5, 6, &c. *He that loveth Gold, ſhall not be juſtified, and he that followeth Corruption, ſhall have enough thereof. Gold hath been the Ruin of many, and their Deſtruction was preſent. It is a ſtumbling-block unto them that ſacrifice unto it, and every Fool ſhall be taken therewith: Bleſſed is the rich, that is found without Blemiſh, and hath not gone after Gold: Who is he, and we will call him bleſſed, who hath been try'd thereby, and found perfect? Then let him glory: Who might offend, and hath not offended, or done Evil, and hath not done it? His Goods ſhall be eſtabliſh'd, and the Congregation ſhall declare his Alms.*

I have now laid before you the powerful Magic of *the thirty Pieces of Silver*, and what Diabolical and

conſummate Wickedneſs they tempted *Judas* to. See now his End, and learn to be wiſe in Time, and to keep off your Hands from the *accurſed Thing*, by the exemplary Vengeance of God upon *Avarice* in the Inſtance before us. For this mercenary Apoſtle lived not ten Hours to enjoy the *Wages of Iniquity*; if he may be ſaid to *live* who lies under the helliſh Torment of a *wounded Spirit*, and is not able to endure the only *two Things* he loved, his *Money* and *himſelf*; for *he caſt down the Pieces of Silver in the Temple, and departed, and went and hanged himſelf.* Or as it is expreſſed in the firſt of the *Acts of the Apoſtles, ver.* 18. *Falling headlong, he burſt aſunder in the midſt, and all his Bowels guſhed out.* I will not enter into the *Critick* at preſent upon this Variety of Expreſſion; but I make no Queſtion, but by this Variation the Holy Ghoſt deſigned to render the Death of this *Traytor* the more remarkable to future Ages.

When

When therefore, my Brethren, the *Cloven-footed* Agents of this Generation are going about with the *Father of Lies*, ſeeking whom they may devour: When they lie in wait for you with Gifts, and bow down for your helping Hand to lift them up, and to eſtabliſh their own Greatneſs and your Slavery by a Law, then *remember Judas*. He no ſooner ſwallowed the *thirty Pieces of Silver*, but the Devil enter'd fully into him, and brought him to Deſtruction both of Body and Soul: The beloved Bribe was no ſooner down, but it turned to Poyſon, and threw him into ſuch violent Agonies and Horrour, as forced him to be his own Executioner.

It may be, my Friends, this is the laſt Struggle you are like to make for your Liberties, Laws and Religion; behave therefore like *Men*, like *Engliſh-Men*, like true Lovers of your Country, and faithful Sons of the eſtabliſh'd Church, and ſell not your *Birthright for a Morſel of Bread*. It

is the Advice of no leſs a Man than *Solomon,* and never more pertinent than at this Time: *Eat thou not the Bread of him that hath an evil Eye, neither deſire thou his dainty Meats. For as he thinketh in his Heart, ſo is he: Eat and drink, ſaith he to thee, but his Heart is not with thee. The Morſel which thou haſt eaten, ſhalt thou vomit up, and cloſe thy ſweet Words.* Prov. xxiii. 6, 7, 8.

An Army *within and without Doors* is a Yoke our Forefathers were not able to bear; it may ſit eaſy enough perhaps on the Necks of thoſe who have been long habituated to Slavery; but we are as yet a free People, and I hope ſhall never be brought to make *France* and *Turkey* a Pattern for *Great Britain,* and to think it well to be ſurrounded with *Thunder* and *Lightning* and a *Storm* of Swords perpetually hanging over our Heads. Let nothing therefore influence your Choice but the Conſideration of the publick Good; and you have reaſon

to

to believe, that thoſe who proffer ſo much to buy you, will ſell you again to advantage; and when they come, like *Jove*, in a Shower of Gold, 'tis to *raviſh* their Countrey; and though their Words now are ſmoother than Oyl, and their Voice *Jacob's Voice*, yet you will ſoon find that they have the *Hands of Eſau*. And for thoſe, if any ſuch there be, that have been defiled with Gifts, let them ſo far imitate *Judas*, as to repent and return the *Pieces of Silver*. Which brings me to enquire,

Secondly, Into the Nature of his Repentance, and the Reaſons why it proved ſo ineffectual. *Judas* had ſeen his Lord more than once paſs through his Enemies and eſcape by Miracle; and it is not improbable, that he conceived ſome Hopes, that when he had betrayed him, he would like *Sampſon* who was a Type of *Chriſt*, break the Bands of the *Philiſtines*, and make uſe of his Power for his Deliverance; eſpecially if

thoſe

thoſe Words are to be underſtood by way of Irony, *Hold him faſt*; that is, hold him faſt *if you can.* But when he ſaw him condemned by the *Sanhedrim,* and led bound to have Sentence of Death paſſed upon him by *Pilate,* and no Wonders wrought for his Reſcue, then he *repented himſelf, and brought again the thirty Pieces of Silver,* and ſaid, *I have ſinned, in that I have betrayed the innocent Blood.*

Here then you may obſerve, a Sorrow for what he had done, a Reſtitution of his ill-gotten Goods, and a Confeſſion of his Sin; three neceſſary Qualifications of a true Repentance, and yet inſufficient for the Salvation of *Judas,* and for theſe Reaſons,

Firſt, The Sorrow of *Judas* was not a *godly Sorrow*; it brought forth no Fruits meet for Repentance: It was like the weeping and wailing and gnaſhing of Teeth among the Devils, who believe and tremble and continue Devils ſtill: It was the Anguiſh and Confuſion

Confuſion of a deſpairing Conſcience without any Emendation of Mind: It was the Blackneſs of Melancholy that ſate heavy upon his Soul, without any mixture of ingenious Shame or Sorrow for his unparallel'd Villany; for he never returned to Chriſt again or the College of Apoſtles, but added Sin to Sin, diſpatch'd himſelf to his own *proper Place*, and ſo cut off all Poſſibilities of Amendment. All the Apoſtles indeed had ſhamefully deſerted, and *Peter* denied his Maſter with Oaths and Imprecations; but the *Crowing of the Cock* and one *wiſhful Look* from his Lord pierced to his Heart, and made him *weep bitterly*; they reminded the forward Man of his Frailty, and renewed him again to Repentance: So likewiſe the reſt of the Apoſtles when they had recovered their Fright, returned to their Duty. But *Judas* had been a *Preaching Thief*, *a Robber of the Spital*, *a Bribe-taker*, a conſtant deliberate Rogue from firſt to laſt.

Secondly,

Secondly, The Reſtitution of the *thirty Pieces of Silver,* was not founded upon a Principle of Juſtice. The *Pieces of Silver,* which juſt now ſounded ſo ſweetly in the Ears of *Judas,* and ſo marvelouſly pleaſed him in Proſpect, which took up all his Thoughts, and cancel'd all Obligations, and determin'd him to betray his Maſter: Theſe Pieces of Silver, I ſay, ſoon prov'd hot burning Coals in the Traytor's Heart; and when he could endure the Pain no longer, he threw down the Bribe that burnt him. Here was no free and voluntary Reparation of the Injury he had done; no, he only eaſed himſelf of a Burden he could not bear, and verified that of *Job,* Chap. xx. ver 15. *He hath ſwallowed down Riches, and ſhall vomit them up again; God ſhall caſt them out of his Belly.*

Thirdly, The Confeſſion of his Guilt, *in that he had betrayed the Innocent Blood,* was lame and imperfect. It was a Confeſſion without Reformation:

tion: It was a Confeſſion to the chief *Prieſts* and *Elders* without any Application to God for Grace and Forgiveneſs; it was the Confeſſion of a Proſtitute, who tells of her Lewdneſs, and continues on her infamous Traffick; and ſurely it requires not many Words to prove, that to confeſs our Sins without mending our Lives, is a lame and imperfect Confeſſion.

The Point of Inſtruction which from this Head I would recommend to your ſerious Thoughts, is this: That we look well to it, that we be honeſt and ſincere in all our Undertakings. For while we are thus diſpoſed we have ſome Title to the ſpecial Grace of God; whereas Hypocrites and inſincere Perſons have none at all. The Apoſtles, all but *Judas*, where Men of great Plainneſs and Simplicity, teachable and willing to be informed of the Truth, and reſolved to practiſe it when known; and therefore our Saviour took a particular Care of them, and bore with all their

Infirmities, Miſtakes and Follies, till he had brought them to Perfection.

Whereas *Judas*, as you have heard, was a Man falſe and cloſe, covetous and treacherous, and for the compaſſing of his Ends always ready for any Miſchief; and being ſuch a vicious Hypocrite, and ſo great a Villain as he was, Jeſus ſeemed not to regard him at all, not to take any particular Care of him, but did even let him go from one Wickedneſs to another, till he came to utter Ruin; and for what Reaſon can we think, but becauſe he had nothing at all of a Spirit of Honeſty in him, and was therefore incapable of being improved in any degree of Virtue.

As therefore you would commend yourſelves to the eſpecial Care and Protection of Chriſt Jeſus: As you would be bleſſed with the Graces of his Holy Spirit, and be qualified to improve under them, meddle not with the *Wages of Iniquity*; better is it to have a *Raiment* of *Camel's-hair*, and

and a *Leather Girdle about your Loins*, and to feed only upon *Locuſts and wild Honey* with an honeſt Conſcience, than to wear Chains of Gold about your Necks, and to glitter in the Ruins of your Country. *The Mammon of Unrighteouſneſs* may perhaps give you no Diſturbance at preſent, and the *Opiate* may ſtupify your Conſcience for a while, but the *Sop* you have taken will make way for Satan, and if you repent not in time, though you may not die the Death of *Judas* here, you will certainly go to the Place of *Judas* hereafter, that is the chief Place in Torments, the Portion of Avarice and Treaſon; which brings me to the *third* and laſt General, *viz.* to conſider the Treatment this Traytor met with from thoſe for whom he had done the Treaſon; for when *Judas* brought back the thirty Pieces of Silver, and expreſſed ſome Remorſe for his Treachery, the chief Prieſt and

Elders ſay unto him, *what is that to us? See thou to that.*

What! was it nothing to you, O *Chief Prieſts and Rulers of the People,* that you ſuborned a Miſcreant to betray the moſt innocent Blood that ever was upon Earth? Was it nothing to you, who hired falſe Witneſſes againſt the Son of God, who adjudg'd him worthy of Death, who led him bound to *Pontius Pilate* to be crucified, notwithſtanding *Judas* brought back *the thirty Pieces of Silver,* and threw them at your Feet in the Temple, and with all the Horrors and Gnaſhings of a guilty Conſcience, publickly confeſſed, that he had betrayed the *innocent Blood?* You, who repeated the Clamours of *Crucify, Crucify,* after the *Roman* Judge had declared he could *find no Fault in him:* You, who demanded *Barabbas,* a Robber and a Murderer to be releaſed, rather than *Jeſus* the *Lord of Life;* was all this nothing to you? See here the intoxicating Nature of Sin, how it cloſeth the

the Sinners Eyes againſt the cleareſt Conviction; ſee with what an Air of Pride and Security they anſwer *Judas* for doing their Work, and repenting of it, *what is that to us?* As much as to ſay in our Language; you have had your Money and may now go hang yourſelf, which accordingly he did; ſo well is that common Saying founded, that *wicked Men though they love the Treaſon, yet they hate the Traytor.*

Inſtances of this kind we have in abundance; *Matchiavel*, that notorious Projector of publick Miſchief, after all his Diabolical Schemes to corrupt Princes, and enſlave their People, ſtarved in Goal for want of Bread; and may all *Politicians* meet with the like Fate, who make any other Maxims, than thoſe of Truth and Juſtice, to be the Rules of their *Politicks.* To mention but one Inſtance more, and what I believe will never be forgotten: We have ſeen a Set of *State-Surgeons Bleeding* a Nation to Death,

Death, and then outed of all by the very Doctors that employed them; and *One*, if yet alive, is like *Cain*, ſtroling about the World with a Train of Curſes at his Heels, equal to the *Sums* he hath plundered.

You have now heard the Fatal Conſequences of Avarice, exemplified in the Traytor *Judas*: You have ſeen the Invalidity of his Repentance, and the Reaſons why it proved ſo ineffectual: And *laſtly*, you have ſeen the Uſage the Villain met with from thoſe who hired him to the Villany. Give me leave now in the Cloſe of this Diſcourſe, and at this Juncture, to apply myſelf to two ſorts of Perſons, if ſuch there be before us, the *Corrupters* and the *Corrupted*.

And *Firſt*, To the *Corrupters*: The chief *Prieſts* and *Elders*, who gave the Bribe, were certainly as bad, as *Judas* who took it; ſome Men of late have been very loud upon the Topick of *Toleration*, and the Unreaſonableneſs of dragging People to Church

Church by the *worldly Engines* of *Fines* and *Impriſonments*; and I make no Scruple to condemn the *French* Method of *dragooning Proteſtants* into Converſions, and I freely own, that I am againſt any other way of dealing with rational Creatures, than by Reaſon and Argument in Matters of Religion. Nor do I think it leſs reaſonable, that Men ſhould be freely *tolerated*, and entirely left to themſelves in Voting according to Conſcience. Let them duly weigh the Arguments and Candidates on both Sides; let them conſider well who gives the beſt Reaſons for his *ſtanding* at this critical Juncture, and who is moſt likely to ſerve the *Publick* with the leaſt Views to *himſelf*: Let us do this impartially, and without Reſpect of Perſons, and then let us dare to be true to the ſober Determinations of an unbyaſs'd Judgment. However, thus much I will make bold to confeſs, that ſhould any Man alive at this Time, give me inſufficient

cient Reaſons for his preſent Undertaking, and then go about to convince me better by pulling out his *Purſe*, I ſhould ſuſpect the *Goodneſs* of his *Cauſe*, and the *Integity* of the *Man.*

I ſpeak this without the leaſt Deſign of reflecting on either Side, but merely to prevent it on both; 'tis certainly not fair dealing to tempt weak Men to be wicked by the Views of Gain; to lay ſtumbling Blocks before them, to blind their Eyes, and byaſs their Judgments by the Power of Gifts; and the moſt effectual Way of ſubduing the poor Remains of Conſcience in this Nation, is to do it by Weapons of Gold and Silver; which puts me in Mind of what a certain Perſon told *Alexander the Great*, as he was going about conquering the World, *viz.* Sir, *your Conqueſts are not ſo much owing to your Arms, as to the Aſs that carries your Money.*

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Such as overflow with Riches in this general Plague and Famine of Poverty, ſhould have ſpent their *Overflowings* upon Works of Mercy, upon Schools of Charity, upon doing good to the Bodies and Souls of the Impotent and Ignorant; for the being profuſe, or generous (if you pleaſe to call it ſo) upon this Emergency, looks as if they deſigned this Profuſeneſs or Generoſity for the good of themſelves, and farmed out their Benevolencies to ſupport and augment their Grandeur.

I have but a Word more to ſay, and it is upon a ſuppoſition, that ſome are or may be corrupted: To ſuch as have actually taken *the Wedge of Gold*, little is to be ſaid, but only, that they return it, and repent in time; let not the Sun go down upon your *Corruption*: *Judas*, you find, was never *well* after the *thirty Pieces of Silver*, and your only Remedy in this Caſe is, to diſgorge the *Morſel*.

Say not, thou haſt promiſed, and muſt be as good as your Word; for I aſſure you, ſuch Promiſes are better *broken* than *kept*. Suppoſe, thou had'ſt promiſed to poiſon the *Corporation* to morrow, or to *take a Purſe*, or to do any other evil thing; can'ſt thou really believe thyſelf obliged to perform ſuch a Promiſe? No certainly; *Reaſon* and *Scripture* is very plain and expreſs in this Point: *We muſt not do Evil that Good may come of it.*

To ſuch as have not touched, or taſted, or handled the ſhining Temptation, we wiſh them good Luck in the Name of the Lord: Go on and proſper; Join in the brave Reſolution of Righteous *Job*, and ſay, *All the while my Breath is in me, and the Spirit of God is in my Noſtrils, my Lips ſhall not ſpeak Wickedneſs, nor my Tongue utter Deceit; 'Till I die, I will not remove my Integrity from me: My Righteouſneſs I hold faſt, and will not*

not let it go; my Heart ſhall not reproach me, ſo long as I live. For what is the Hope of the Hypocrite, though he hath gained, when God taketh away his Soul? Job xxvii. 3, 4, 5, 6, 8.

There is nothing upon Earth like the Comfort of being able to juſtify ourſelves to ourſelves in all our Actions, and to ſay from our Hearts, that we have been true to our Conſcience, our Country, and our God; and not like the *Children of Ephraim*, who carried about their Bows and their Arrows, as the Badges of their Valour, and *turned themſelves back in the Day of Battle.* Remember the brave Reply of the *three Children* to the Great *Nebuchadnezar*, who threaten'd them with a burning fiery Furnace, if they fell not down to his *Golden Image*; *O Nebuchadnezar, we are not careful to anſwer thee in this Matter; if it be ſo, our God whom we ſerve, is able to deliver us from the*

burning fiery Furnace, and he will deliver us from thine Hand, O King: But if not, be it known unto thee, O King, that we will not ſerve thy Gods, nor worſhip the Golden Image which thou haſt ſet up. And yet theſe obſtinately good Men were afterwards promoted to the beſt *Poſts* in the Province of *Babylon,* and their glorious Reply will be had in everlaſting Remembrance.

Give me leave to remind you once more of a ſignal Judgment upon another Lover of Gifts, and what he ſoon got by his Avarice; when *Eliſha* had recovered *Naaman* of his Leproſy, and would take nothing for his Cure, his Servant *Gehazi* ſlips ſlighly after the General, and asks ſomething for himſelf: Upon his ſpeedy Return, as he ſtood before his Maſter, *Eliſha ſaid nnto him, whence comeſt thou Gehazi, and he ſaid, Thy Servant went no whither;* and the Prophet replied, *Is it a Time to receive*

ceive Money, and to receive Garments, and Olive-yards, and Vine-yards, and Sheep, and Oxen, and Men-Servants, and Maid-Servants? The Leproſy therefore of Naaman ſhall cleave unto thee, and unto thy Seed for ever; and he went out from his Preſence a Leper as white as Snow.

Let the *Gehazites* then glory in their Spoils, and make a Shout in their Harveſts of Iniquity, but let them be aſſured, that they will ſoon become a *By-word*, a *Hiſſing*, and a *Proverb of Reproach*; while ſuch as valued their Honeſty above Thouſands of Gold and Silver, ſhall *ſhine more and more unto the perfect Day*: The Voice of Joy and Gladneſs ſhall be in their Dwellings and without them, and they ſhall be praiſed by all the Praiſeworthy. Keep therefore your *Innocency, and take heed unto the Thing that is Right, for that ſhall bring you Peace at the laſt*; it ſhall give you Reſpect and Reputation here, and a Treaſure

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in Heaven hereafter, *where neither Rust nor Moth doth corrupt, and where Thieves do not break through and steal.*

So to God the Father, God the Son, and God the Holy-Ghost, Three Persons and One God, be all Honour and Glory, World without End. *Amen.*

F I N I S.